

Theological.

SERMON.

"Judgment, also, will I lay to the line, and right-counsel to the plummet, and the wall shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah xxxviii. 17.

My brethren, the first of all truths, and the foundation of all religion, is that there is a God. It is almost a natural fact for us to believe that there is a God, as it is for us to be men; and there never has existed a nation, who has not acknowledged and worshipped a Divinity. If, in any case, the tongue dares to utter that there is no God, it either absolutely contradicts the thought of the heart, or is led away by the irregular emotions of the soul, exhibiting, rather, its desire or wish, than what it really feels. Man's principal fault has not generally consisted so much in absolutely denying this self-evident truth, as in contemplating God as a being destitute of some perfection, or in whom discordant perfections concentrate.

If we look into the pagan mythology, we shall discover a disposition rather to admit too many deities, than to deny any; for, says St. Paul, "they turned the glory of the incorruptible God into an image, like to corruptible man, and into birds, and four-footed beasts, and creeping things." And it has been observed that, in the pagan world, was deified, but God himself.

The ignorance of the Christian world has appeared in a different way. For, while they have acknowledged but one ever-living and true God, they have robbed him of his glory, by attempting to reconcile his unblemished holiness with sin and impurity.

Although the Almighty, at some times, surrounds his providences in the mantle of obscurity, so that all things seem to happen alike to all for a season, yet afterward—be it in the darkness and those clouds that surround him, and declares that though he is a pardoning God, keeping mercy for thousands that call upon him, yet he will by no means acquit the guilty.

In the words of the text we hear him vindicate his holiness, by assuring the Ephraimites, notwithstanding their boasted strength and vain trust in the Assyrian army, which he calls a refuge of lies, and a hiding place, that he will punish them for their apostasy and vain trust, by such agents as he shall think proper to employ, denominated in the text, hail, and floods of water. And lest they should think that, according to his wonted forbearance, he would overlook their base and repeated provocations, he declares that he will judge them by a standard of the most rigorous justice, which he represents by the figures, "putting judgment to the line, and righteousness to the plummet."

The design of the prophet seems to have been, to convince the Ephraimites of the folly and danger of relying on insufficient means for help, while they neglected the only true rock of their salvation. And with a similar design we have selected the words as the foundation of this discourse. We shall unfold them in the following manner:

I. To point out some of the refuge of lies, and some of the hiding places to which men resort, who continue in sin. And that such may be apprised of their danger, before it is too late, we shall attempt.

II. To show how the searching of God's righteous judgments shall confound their expectations. And then,

III. Conclude with suitable exhortations. My brethren, on the division of the subject, you may be ready to say, as a certain king once said of a man of God, "I hate him, for he doth not prophesy good concerning me, but evil." But your general neglect of the concerns of futurity, together with the hoarse thunders of the cloud of vengeance, which lowers over the sinner's head, and the overflowing billows of the wrath of God, which are almost ready to take you away, will give you false hopes; these, are our apology. Exertions made to extinguish flames, or to save property from conflagration, are usually rapid and violent; and if such should be our present movement, you will regard us as obeying the injunction of St. Jude, who commands us to save some with fear, pulling them out of the fire.

I. Then, we are to point out the false hopes of the sinner, and the hiding places in the text, *refuge of lies, and a hiding place.*

My brethren, what does he do, who ventures to continue in sin? He can not deny the divine wrath; that is not in man. Neither can he acquiesce under the terror of its consequences. How, then, does he support himself, when the minister of Jesus Christ charges sin on him, as Nathan did on David, saying, with the authority of the law of God, "thou art a sinner, and art in danger of thy wrath? Perdition he will acknowledge the charge! I have sinned, and God be merciful to us!"

We have all sinned. I hope God will be merciful to me, and so the wound is healed up. And this is one of the *refuges of which we designed to speak.* It is true, that God is merciful; but is this any reason that he should save those who abuse his mercy? Besides, there is no employment in heaven, that would make the unrepentant and unholily soul happy. But eternal salvation implies perfect happiness; and, therefore, in your present state you can not be saved. When you say that God is merciful, recollect that but few shall be saved. And who has told you that you shall be one of that few? You hope you shall be saved, and I fear you will be lost. Which is the best foundation for hope? I fear, says God, "that the wicked shall be turned into hell, and all the nations that forget God."

Again, when beaten out of this refuge, he will betake himself to another equally delusive. O, says one, I am in no danger, for I believe in the Lord Jesus Christ. Are you one of this? Have you reflected on the nature of faith? Recollect, O man, what St. James says on this subject, "Faith," says he, "without works is dead. Show me thy faith without thy works, and I will show thee my faith by my works."

Recollect that faith is a heart-purifying grace, which works by love, producing serious concern about salvation. You say you believe. But when did you believe? "At days believed." This is your answer, you say. For we are not born in a state of faith and justification, but in a state of unbelief and condemnation; for by nature we are the children of wrath, even as others. Again, others will shelter themselves under the fig-leaves, as one calls it, of a blameless walk. Not long since I talked to a woman on her death-bed, whose greatest refuge from the wrath of God seemed to be, that he had done her body any harm. But does the religion of the gospel consist only in negative? Such a religion as this might be for mountains and trees, but not for rational and accountable agents. Of what use Christ speak as the ground (in a secondary sense) of the future blessedness of the righteous? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Why? For the astonished soul! Well, the judge say, because you never did anything good? Will he say, Well done, good and faithful servant, because you never killed anybody, and have paid your just debts?

No. But, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." So that, admitting you never did any harm to your fellow creature, this is but a *hiding place* which the flood shall overflow. But have you even this negative good? Have you never done to any man, either white or black, anything that you would not that he should do unto you? I very much doubt it. How, then, can you escape, when the overflowing flood shall pass through the land?

Others, when pursued by discoveries of sin, hide themselves in Church privileges. This was the case with some in Jeremiah's time, who were notoriously wicked; and yet, when a prophet pointed out their sin, and the threatened penalty, "Behold," they would say, "the temple of the Lord! the temple of the Lord, are these?" God speaks to them in the following manner: Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods, whom ye know not, and come and stand before me in my house, which I have called by my name? My brethren, although we feel disposed very highly to esteem Church privileges, be it known to you, that the carnal professor, whose religion has been merely external, shall find that his outward garb of religion is but a *refuge of lies.*

Others there are, who, when conviction takes hold of them, and their sins and miseries are plain before them, take refuge in good resolutions. Like Felix, when Paul was reasoning before him, they see and feel the necessity of religion; and, like him, they contrive to lose their present alarm in the hope of future opportunity.

Permit me to address myself to such in a few expository questions. Is the consideration of sin and misery, and the means of your escape from it, a business to be delayed? Is there any concern that should be considered as important as the concern of salvation? Is there any hazard equal to a hazard of destruction? If a man gain the whole world, and lose his own soul, what is he advantaged? Is not God a better judge than the most proper time to seek salvation, than thou art? And does he not say, "behold, now is the accepted time, and now is the day of salvation?" Have you set any time, when you are resolved to begin to seek salvation? I fear you have not done even this; or, if you have, when is it? It must be at some future period, and how do you know that this period will arrive? You may be cut off, and in hell, before that time. "Boast not thyself of to-morrow, for thou canst not tell what a day may bring forth."

There is one other *hiding place* that I shall mention, to which men resort, when arrested by the calls of grace; and that is, comparing themselves with others. When the words of the law are pressed home to the conscience, they begin to say, I am wicked, it is true, but not worse than others. If I am lost, I shall have abundance of company. This may be. But what will this contribute to thy happiness? Though the society of the blessed shall certainly increase their happiness yet it is past all doubt, that the society of the miserable shall increase their pain. O sinner, what dost thou say? Art thou willing to hazard the issue, be it what it may? Art thou willing to lie down in everlasting sorrow, vainly hoping to be at the society of lost souls will make thy case tolerable? O, consider the rich man. How anxious was he that one should be sent to his father's house to warn his brethren, lest they should also come to that place of torment? What place can it be to a lost soul, to be surrounded by those who can, by no means, contribute, in the smallest degree, to his happiness?

My brethren, the smallest attention must convince you that these subtleties, which we have mentioned, are unsafe. They are not the *hiding place* of the gospel; and when the fire shall try every man's work, of what sort it is, these *refuges of lies* shall be consumed. What leads to the second thing to be considered, namely,

II. How the righteous judgments of God shall confound the expectations of the wicked.

My brethren, this is a state of discipline and probation. This is not the place designed by the all-wise God for virtue to meet with its full reward, or for vice to receive its full punishment. This is the place where the same day in which he will judge the world in righteousness; and then the tares shall be gathered in bundles to be burned, and the wheat shall be gathered into the garner, and the chaff shall be blown away into unquenchable fire.

The standard of right has met with such violent thrusts as to become reclined. Indeed, judgment has fallen in the street. But the Almighty will yet plant the standard of equity, and with the line, and plummet, will cause it to stand erect. And though the sinner may think the Almighty such a one as himself, unjust and unholily, yet God will prove him, and set his sins in order before him.

In this world, men put on faces of deception, but then every man shall appear in his real character. Then we shall be judged by the standard of eternal truth. Not the actions of men only shall be judged in that day, but God will judge the secrets of men's hearts by Christ Jesus. I imagine I hear the Judge say to the unholily: Give an account of thy stewardship. The trembling sinner begins:—Lord, I was disposed to live in sin, and I trusted to my mercy. I did hope to be saved in my sins, notwithstanding thy word of promise. But that without holiness none should see thee, as thou hast thus dishonored me, by dishonoring my truth, I also will dishonor thee, by leading thee with everlasting chains of darkness. Stand on my left. Another says, Lord, I endeavored to persuade myself that I had faith. "But did not I tell thee, that faith without works was dead, and could not save a sinner?" Hasten to the left, for thine hypocrisy and deception. "Lord," says a third, "I did nobody any harm, and I was in thy Church, and I thought this would do." But did I not tell thee, replies the Judge, that I must be worshipped in spirit and in truth? Hasten to the left, and feel, forever feel, the guilt and baseness of thy conduct. Lord, says a fourth, I thought continually that I would repent, but I put it off to a more convenient season. But I tell thee, that this is the accepted time, when thou dost to trifle with the calls of my grace? Turn to the left; for you have stretched out my hand, and you have not regarded it. I also will now laugh at your calamity and

fear. I thought, Lord, that I was as good as the rest of the world, says a fifth, and that if I was lost, I should have company enough. As thou hast lowered the standard of holiness, and hast disbelieved my truth, turn aside, and see what thy despairing companions can do for thee.

Then I hear him say to them in mass (this is not the figure of a heated imagination): "Go, ye cursed, into everlasting fire;" and in a moment ten thousand thunders burst upon them, and billows of woe forever overwhelm their souls. This must be the lot of all those who forsake the fountain of living water, and turn aside to lying vanities.

III. My brethren, my dear brethren, let me beseech you, while you may, to provide more firm support, or you must sink forever. Let us not expect too much from the mercy of God, or, in other words, let us not expect to get to heaven without holiness of heart. Let us never think that a dead faith, which does not produce good works, will save us. Let us not think that being in the Church will do us any good, unless we are watered and fed by its ordinances. For surely our condemnation will be greater, because of our hypocrisy and deception. And let us also think of the fire that shall be kindled in God's wrath, that shall burn to the lowest hell, and consume the wicked. Let us repent and turn to Christ, the true hiding place of the Gospel.

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For the St. Louis Christian Advocate.

Proverbial Sermons, by Fletcher.

"Because I have called, and ye refused," &c.

PART II.

God calls thee, by his Church, a living embodiment of the law and the gospel—a true exposition of thy duty, and God's claims to thy service and worship—a touching exhibition of God's mercy, in pardoning the rebellious, and raising the weak and trembling penitent to life and peace, and exalting him to a glorious and blessed immortality. Here thou hast the calls of thy God. All along life's pathway, ever and anon in thy earthly pilgrimage, the towering temple meets thy gaze, and, in silent grandeur, points towards heaven, and tells thee of thy duty and thy destiny. Worship is thy highest and most sacred duty, and heaven is thy true destiny. These topics speak of a mediatorial sacrifice, a slain victim, a consecrated altar, a holy and acceptable worship. Within these sacred temples are crowds of living worshippers, reflecting light to cheer thy doubting heart; honoring God in walk and conversation, that thy faith may be encouraged; praising the Redeemer, that thy soul may be made joyful, and pressing onward with ardor and zeal, in the pathway of life, a living example for thy imitation. The prayers and entreaties of a faithful and earnest Christian call thee from thy wandering and rebellion, and would point thy anxious and aching heart to a balm for all its sorrows. Living Christians appeal to thy every sympathy and interest, and call thee to virtue and to duty. Dying Christians, in the sublime language of immortality, point thee to the paradise of God, and bid thee strive and win. The struggles and triumphs of the Church of God, for eighteen centuries, press their accumulated testimony upon thy consideration, and call thee, by the highest motives—by the most sacred duties—to repentance and faith. Amid the storm of persecution, from the throes of martyrdom, a voice, as from God, speaks: "Be thou faithful unto death, and I will give thee a crown of life." Wandering prodigal, thoughtless daughter of folly, hardened sinner, heed these sacred messages, burdened with the odors of heaven, lest thy ingratitude and contempt bring wrath upon thy soul.

God calls thee by his mercies—mercies amid childhood's earliest recollections. Thy youth has been marked with his forbearance and protection; thy manhood has enjoyed his peculiar favor and infinite love, and it may be, trembling upon the verge of the grave, even now thou art a living monument that his mercies fail not, or thou hast long since been consumed.

"Knowest thou not that his forbearance would lead thee to repentance?" Look back upon thy past life. What high-handed rebellion has marked thy course! What indifference to kind and earnest entreaty! What contemptuous disregard of divine law! What hatred of righteousness! What love of worldly pleasure! And yet, amidst all this, thou art still a prisoner of hope; the door of mercy has not yet been closed; thou mayest yet repent and live. Ten thousand times thou hast grieved the divine Spirit, and yet God has not entered into judgment with thee. God calls thee by his mercies, manifested in thy being—thy exalted and immortal being—in the preservation of thy life, amid a thousand unseen dangers—mercies rich and infinite, exhibited in thy redemption from sin and death. Calvary looms up before thee, with all its tragic scenes—its gloomy grandeur; its fearful agony; a living embodiment of mercy, as infinite as God's own nature, and as boundless as his love for thy fallen race. Spurn not, oh reckless man, oh gay daughter of frivolity, these messages of mercy.

"For mercy knows the appointed bound, And turns to vengeance there."

God calls thee by his judgments. Life is thine, oh man of mortality, to profit by experience. God rules in heaven and among men; let mortals fear. God speaks with myriads of voices, that thou mayest be without excuse. If his mercies fail, his judgments echo forth his divine mandates; tremble, lest thou incur his eternal wrath. He has given thee prosperity, and thou hast been forgetful; he sends adversity, that thou mayest consider. He has given thee a heart to love, and thou hast become idolatrous; he sends the sad messenger of death; thy idol perishes, that thy affections may be turned to heaven. He bestows wealth, and thou art proud; he sends poverty, to teach thee heart humility. He speaks in the stern language of want, and gaunt famine stalks abroad, to teach the world dependence. He speaks in the desolating and bloody voice of war, that kings may learn who holds the scepter of empire. "The race is not to the

swift, nor the battle to the strong." He sends the noisome pestilence, that man may know his frailty.

"Judgment and justice are the habitations of thy throne, oh God." These are his calls, frail mortal; see thou heed well the message, and bow to his divine rule, "lest he tear thee in pieces, and there be none to deliver." The day of Judgment hastens; tremble lest it find thee a rebel without pardon, a sinner without hope, and "God mock thee when thy fear cometh."

May 20, 1860.

Communications.

For the St. Louis Christian Advocate.

Emulation and Praise.

Nothing rouses to action, and calls forth the best and most lofty aspirations of the soul, like emulation. Wherever it exists, no matter in what station of life it is found—whether it inhabit the bosom of a prince or a peasant—and no matter what the subject in reference to which it is excited, it is sure to produce something fine. Could government be so formed, as in all its operations, directly to call upon each citizen to emulate the other, and reward the successful candidate with marks of favor and distinction, such a government might be expected to realize more than even Hume's "Ideal Republic." Of course this emulation should be directed to proper objects, and always have in view, whatever the ends to be attained, the cause of virtue and truth. The difficulty, indeed, would be in giving it a right direction. There is always much competition and rivalry, and rushing towards the goal of life, which are thought desirable from the comforts they dispense, or the necessities they supply. If human energies were generally excited in the same degree to obtain knowledge; if men would suffer and do as much in the practice of lofty public virtues, as they do for the acquisition of wealth, for instance, what a "bea ideal" of society should we, indeed, have!

But, though this can never be in reference to the many, still public opinion may do much towards enlisting a favorite few, and simply by a just commendation on parts well sustained. The advantage of praise is often undervalued. There is a prejudice, I think, so to speak, against giving expression to approbation that is even well deserved. The motive alleged is, that it often produces vanity and self-conceit. In a few instances, it possibly might; but even these are no crimes; and in how many more instances would it excite a generous emulation to attain still greater excellence!

"Praise," says Dr. Young,

"Is the salt that seasons right to man, And whets the appetite for moral good."

"Desire of praise first broke the patriot's rest, And made a bulwark of the warrior's breast; It bids Argyle in fields and senate shine—What more can prove its origin divine?"

And yet how very careful are we of praising our friends! It would often seem we feared much less, so far as they are concerned, the effect of detraction or illiberal criticism than praise, and yet what is more grateful than to bestow praise where it is well deserved? The generous bosom overflows to pour forth its offerings at the holy shrine of friendship, to command some glorious achievement; some struggle successfully maintained; patient suffering heroically endured; firmness in danger; constancy in misfortune—to cheer him on who has proved true to himself, and been "faithful found among the faithless"—who, though fortune frowned and world derided, shrank not, swerved not, but, self-poised and self-sustained, bore him stoutly up, asserting the firmness of truth, the stability and steadfastness of virtue. And yet what like praise could reward the actor, or excite emulation to a reputation of the act! Praise excites emulation, and emulation will beget further praise.

BENJ. A. FRANKLIN.

North St. Louis, Mo., May 26th, 1860.

For the St. Louis Christian Advocate.

Kindling a Fire on Sunday.

In the thirty-fifth chapter of Exodus we find a verse that reads as follows: "Ye shall kindle no fire throughout your habitations upon the Sabbath day."

"Well," says the skeptic, "to say no more, that's a hard law in a cold country. It is right to respect every command of God; but he never commands where it would disagree with goodness and mercy to obey. Taking the general tenor of the Scriptures for our guide, we think we would be perfectly safe in saying, that the above does not forbid making a fire to warm by upon the Sabbath. There must, then, be some other purpose in view. We think it is this—not to kindle a fire for the purpose of cooking upon the Sabbath day. This could be done on the day preceding—on the day of preparation. If it was of enough importance for God to enact a special law to govern the Jews in their cooking arrangements on the Sabbath day, surely it is of enough importance for Christians to regard it at the present day."

J. E. BRYAN.

For the St. Louis Christian Advocate.

Mr. Editor: Will you allow me to say a few words, through your columns, to our Methodist Church goes, not so much with the object of reproof as to call their attention to a very bad habit, which, I am sorry to say, I have noticed to be almost universal in our congregations. I can find no fault with them during the services; they are generally attentive, decorous and patient (when the occasion requires); but, immediately after the benediction is pronounced, we have substituted for the fervent prayer and the impressive sermon, confusion, idle conversation, and sometimes laughter. Now, Mr. Editor, could you, or any other thoughtful Christian, after mingling in the solemn devotions offered to the Throne of Grace, engage in conversation or laughter with those surrounding you, without feeling that you

had committed a fault in not paying due respect to the house of God.

We need reform in this matter.

St. Louis, May 30.

From Harper's Weekly.

Bishops of the Methodist Episcopal Church.

The Quadrennial or General Conference of the Methodist Episcopal Church, whose session is now being held in Buffalo, New York, represents one of the largest and most successful Protestant denominations in the New World. We submit to our readers the portraits of its bishops, who preside in succession over the assembly.

BISHOP MORRIS.

Dr. Morris is senior Bishop of the denomination. He is a native of Virginia, and is now about sixty-six years old. He joined the Methodist Church in his twentieth year, and began his ministerial travels, in the Ohio Conference, in 1816. He was a laborer and successful itinerant, in several of the Western States, for nearly twenty years, enduring all the privations, and encountering many of the adventures, which were incident to the early Methodist ministry in the West. He tells many a capital story of that heroic age of his people, and no man can tell them better than the good Bishop; for, though supposed to be characteristically taciturn, he has a rare but quiet humor, which flows exhaustively on befitting occasions. In 1834, he was appointed editor of the Western Christian Advocate, at Cincinnati. In 1836, he was ordered a bishop. He is a man of few words, but thorough sense; presides with a complete mastery of his duties, preaches sermons remarkable for their brevity, terseness, and unctious, and is considered to be a man of almost infallible safety as a counselor. He is small in stature, noticeably rotund, and presents a physiognomy grave without severity, calm without stolidity. He is the author of a successful volume of sermons—a rare fact. This day, some 16,000 volumes have been sold. A volume of "Miscellanies" has also been contributed, by his pen, to the growing literature of his Church. His writings are distinguished by real ability, good sense, apt illustrations, and a style of rare condensation, vigor, and simplicity.

BISHOP JAMES.

Dr. James is well known to the American public, especially in this section of the country; for a more energetic and devoted man is not to be found in the ecclesiastical ranks of the nation. Small in person, not robust in health, but really an invalid most of his public life, and with a voice of almost feminine weakness, he has, nevertheless, traveled, preached, made speeches, and managed the great interests of his denomination with such unrelaxing assiduity, eloquence, and good sense, that a more effective representative of Methodism is not to be found among all its hosts; nor has he been surpassed, in these respects, since the veteran Asbury's day.

He was born in Sheffield, Massachusetts, April 27, 1817. He entered the ministry, in the Philadelphia Conference, in 1839. After ten years of indefatigable labors, he was elected one of the Secretaries of the American Bible Society, in 1840. His activity in this office was extraordinary, and his extensive travels, as an advocate of the Society, brought him into general acquaintance with the Christian public throughout the country. He is master of his position as a bishop, to which dignity he was promoted in 1844. During the sixteen years since his election, he has traversed the nation continually. As a preacher, he is, in spite of physical disabilities, not only eloquent, but powerful, simple, and direct in his manner, and his illustrations, and pungent in his language. He is always ready and successful as a platform speaker. He has the reputation of uncommon talents as a manager of the great financial, educational, and kindred affairs of his Church. The Roman hierarchy would, in fine, be proud of a man of such capabilities.

BISHOP SCOTT.

Dr. Scott was born at Cantwell's Bridge, Newcastle, Delaware, October 11, 1802; and is, therefore, nearly fifty-eight years old. He entered the Methodist ministry, in the Philadelphia Conference, in the year 1826, and occupied "circuits" in Delaware and Maryland, and "stations" in Philadelphia, down to the year 1840, when he was appointed Principal of Dickinson Grammar School, at Carlisle, Pennsylvania. His successful self-education procured him the titles of A. M. and D. D. He has been a member of every General Conference of the Methodist Episcopal Church since 1829. In 1832, at Carlisle, he resumed his pastoral labors in Philadelphia. In 1848, he was elected Book Agent to the Methodist Book Concern, in this city, where he continued till 1852, when he was chosen Bishop, by the largest ballot given for the four candidates then elected. He is tall and slight in person; his hair is "sandy"; his eyes blue; nose large and well formed; mouth chiseled to an expression of much refinement. Moral and mental rectitude is, indeed, the characteristic of his physiognomy. He presides with quiet dignity; dispatches business rapidly, but with out hurry, commands universal deference by his amiable Christian character, and preaches always with interest and profit. He appears enfeebled by chronic disease, and age begins to mark his face and mien.

BISHOP SIMPSON.

Bishop Simpson was born in Cadiz, Ohio, June 21, 1810. He has always been an example of Western energy, of a strenuous physique, bold but cautious intellect, indomitable labors, and great popular success. He mastered the German language before he was nine years old; and, later, the Latin, Greek, Hebrew, and French, besides a thorough course of mathematics. He graduated at Madison College, where he received the instructions of Drs. Bascom and Elliott. About 1833, he abandoned the profession of medicine, for which he had been licensed, and began his career as a Methodist preacher on West Wheeling Circuit, Virginia. After four years of pastoral labor, he was appointed Professor of Natural Science in Alleghany College, Pennsylvania, and in 1839 was elected President of Indiana Asbury University, whence he removed, in 1848, to Cincinnati, to take editorial charge of the Western Christian Advocate. In 1852, he was elected bishop. Personally, Dr. Simpson is not imposing; he stoops somewhat; his face is a small, sharp triangle; his forehead a capital refutation of phrenology; his voice harsh and badly managed; his action in the pulpit defective, and even awkward; but, as a public speaker, few men in his Church equal him, and none surpass him. His energetic and versatile intellect warms as he proceeds, till it blazes, and throws an irresistible spell over his large audiences. He shows mastery in everything he attempts, and is now recognized as one of the "strongest" men of his denomination. His late visit to England produced a sensation throughout the ranks of British Methodism.

BISHOP AMES.

Dr. Ames is a native of Athens, Ohio, and was born May 20, 1806. He studied at the

Ohio University; was tutor in McKendree College, Illinois, in 1828 and 1829; was sent out to preach, by the famous Peter Cartwright, in 1830. "Uncle Peter," it is said, would always "make or break" his young "itinerants." He effectively made Dr. Ames. In 1830, he was chosen Corresponding Secretary of the Missionary Society, and traveled, in that capacity, more than 25,000 miles the ensuing four years. In 1832, he was elected bishop. He has a noble "personal presence," calm but strong features, a remarkably clear head, is a capital parliamentarian, is always self-possessed, and renders it difficult for his Conferences to get into a "flurry," however exciting the subject in debate. A species of quiet magnetism seems to emanate from him, and pervade the assembly; stentorian disputants find it strangely difficult to get "into liberty" under his presidency, but business proceeds rapidly and safely. He is considered one of the most capable of ecclesiastical managers, and competent to have taken rank as a first-rate statesman. As a preacher, he is always instructive, practical, and effective. The "revival," which usually characterizes genuinely great men is obvious in all his acts, and gives a quiet dignity to his features and his whole bearing.

BISHOP BAKER.

Dr. Baker is the junior Bishop of the Methodist Episcopal Church. He was born in Marlow, New Hampshire, in 1812, and was educated by the late Dr. Wilbur Fisk, at Wilbraham, Massachusetts, and the Wesleyan University, Middletown, Connecticut. The venerable Luban Clark licensed him to preach in 1830. In 1834, he became a teacher in the Methodist Academy at Newbury, Vermont, and, in 1839, was chosen its principal. In 1844, he began his itinerant labors; and in 1847 was appointed Professor in the Methodist General Biblical Institute at Concord, New Hampshire, whence he was called to the Episcopate in 1852. Bishop Baker is stout almost to corpulency; his complexion bluish with health; his features express great modesty and amiability—his head is large, his eyes of hazel color, his mouth generous. In the pulpit, he is always interesting, without being remarkable. Both his intellect and his character are marked chiefly by an exact balance of qualities. He is considered a thorough legalist in Church questions; and one of his works is among the recognized standards of Methodist legal interpretation. He is, we believe, the only man besides Bishop Morris, among the present Methodist Bishops, who has appeared as an author.

Facts in Relation to Meteors.

Several persons have been struck dead by stones falling from the heavens; for instance, a monk at Cremas, on the 14th September, 1511; another monk at Milan, in 1650; and two Swedish sailors, on board ship, in 1674. Meteors, shooting stars, and aerolites, are now generally regarded as the same thing. On clear nights, the number of shooting stars which may be seen from one point of observation averages about eight per hour. When we consider that all of these stones would not be noticed if it occurred in half of North America, three-fourths of South America, one-fourth of Europe, three-fourths of Asia, seven-eighths of Africa, and nine-tenths of the ocean, and connect this consideration with the list below of those which have been observed, we may understand that the number is being recorded constantly pelting with these flying rocks. Shooting stars are apt to appear in great numbers in August, and about the middle of November. Humboldt thought that the observations of the sun's disk, which have been noticed, may have been caused by masses of these flying planets coming between us and the sun. Before Christ a stone weighing 360 lbs. of 1783 was half a mile in diameter, and moved at the rate of 20 miles in a second; this is 60 times greater than the velocity of a cannon-ball. The word "meteor" is derived from the Greek word *meteora*, meaning high, sublime. Pliny gives an account of the fall of three large stones in Thrace, in 459 before Christ. A stone weighing 360 pounds, fell at Ensisheim, Upper Rhine, Nov. 7, 1492. Carden Verat mentions the fall of 1,200 stones, near Padua, in Italy, in the year 1510; one of them weighed 120 lbs., another 60 lbs. A stone, weighing 95 lbs., fell on Mount Vaise, France, November 27, 1627. In January, 1706, a stone of 72 lbs. weight fell near Larissa, Macedonia. A stone mass fell at Nott in Germany, in 1750. Two large stones, weighing 20 pounds, fell at Liponos, in Bresse, September, 1753. A shower of stones fell at Plunni, in Bohemia, July 3, 1753. Two stones, weighing 200 and 300 lbs., fell near Verona, in Italy, in 1762. A stone, weighing 73 lbs., fell at Luco, France, September 13, 1768. There was an extensive shower of stones in the environs of Agen, France, July 24, 1790. There was a shower of stones near Bognat, France, in July, 1789. A stone, weighing 10 lbs., fell in Portugal, on Feb. 10, 1796. There was a shower of stones at Bonares, East Indies, Dec. 19, 1798. A stone of 56 lbs. weight, fell at Wold Cottage, Yorkshire, England, Dec. 13, 1795. A stone, weighing about 20 lbs., fell at Sale, France, March 17, 1798. On April 28, 1803, several stones, weighing from 10 to 17 lbs. each, fell near L'Aigle, in France. A large stone fell near Clus, and another 20. March 12, 1811, a stone weighing 15 lbs., fell in the province of Pultowa, Russia. July 8, 1811, a number of small stones, one weighing 34 ounces, fell near Berlanguillas, Spain. April 10, 1812, a shower of stones fell near Toulouse, France. April 15, 1812, a stone of the size of a child's head fell at Bræklen. August 5, 1812, stones fell at Martell, Villars, and Montbrun, France; one of these weighed 40 lbs., and another 20. March 12, 1811, a stone weighing 15 lbs., fell in the province of Pultowa, Russia. July 8, 1811, a number of small stones, one weighing 34 ounces, fell near Berlanguillas, Spain. April 10, 1812, a shower of stones fell near Toulouse, France. April 15, 1812, a stone of the size of a child's head fell at Bræklen. August 5, 1812, stones fell at Martell, Villars, and Montbrun, France; one of these weighed 40 lbs., and another 20. March 12, 1811, a stone weighing 15 lbs., fell in the province of Pultowa, Russia. July 8, 1811, a number of small stones, one weighing 34 ounces, fell near Berlanguillas, Spain. 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